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Essays, Expositions, &c.

APOSTOLIC SUCCESSION COMPARED WITH APOSTOLIC TEACHING.

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"We believe that we do possess, *as we cannot see others do*, Christ's direct commission for our ministry, and a certainty and fulness therefore of his presence, and of his sacramental working, which, to say the least, may be lacking elsewhere." Such pretensions were set forth in a triennial charge by the Bishop of Oxford to his clergy in the year 1863; but upon what grounds is this claim made? It clearly has no foundation in Scripture, but arose in post apostolic ages from human origin, as the writings of that period will disclose. The records of those early times, lead us, step by step, to an edifice erected by many hands, as the result of the efforts of aspiring minds to keep kings in bondage, to claim a carnal sovereignty, instead of seeking the higher duties attached to Christ's spiritual kingdom.

We cannot find a trace of episcopacy in the apostolic age, and consequently, the notion of any apostolic succession through episcopacy must be devoid of any Divine foundation.

The charge, given to Peter by our Lord himself, was, "to feed his flock." Peter himself, in his general epistle said to the elders of the church, "Feed the flock of God which is among you * * * * neither as being Lords over God's heritage, but being examples to the flock." The office of minister of the New Testament was therefore eminently *Pastoral*, and in direct opposition to that of the old, which had been *Sacerdotal*.

Another great difference is likewise apparent between these two ministrations. Under the Old Testament, the sacred writings were kept solely in the custody of the Priests, there were no copies circulated through what might be termed the lay members of the Jewish church, the sacerdotal orders were the sole depositaries of the sacred records. Not so, however, under the New Testament.

In vain does the Romish church endeavour to keep the Bible from the laity. What was the apostolic practice? Let us turn to the introductory words of the great apostle to the Corinthian church:—"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be his saints, with *all* that *in every place* call upon the name of Jesus Christ our Lord, both theirs and ours." Again observe his message to the Philippians:—"To *all* the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons." It is clear from these selected passages that the apostle wished his writings to be received, read, and studied by *every* member of the church; that he did not limit that term "church" to any peculiar class in it, but esteemed *all* the members of it as being specially sanctified in Christ Jesus, and called to be his saints. If thus we find the epistles so dedicated to public use, it is reasonable to suppose that the labours of the inspired evangelists had a similar object, and that at all events the New Testament is to *all* "profitable for doctrine, for reproof, for correction," and above all "for instruction in righteousness."

It is clear, therefore, from these apostolic salutations, that the organisation of the infant church was wholly dissimilar, both from the Jewish Hierarchial system, and from the Post Apostolic polity, which gave such authority to the triple orders of the Patristic church. Nor can a careful reader of Scripture avoid the discovery of a democratic tendency in the church assemblies there mentioned, ill according with that peculiar autocratic power afterwards assumed by the sacerdotal caste. The church at Jerusalem was founded on this democratic principle; the very essence of that principle was manifest in the presumed equality of all believers. The learned Neander, in his valuable work on Church History, uses these words:—"In removing that which separated men from God; in communicating to *all* the same fellowship with God, Christ also removed the barrier which had hitherto divided men from one another.—Christ the Prophet, and High Priest for all humanity, was the end of the prophetic office, and of the priesthood. There was now the same High Priest and Mediator for all, through whom all men, being once reconciled and united with God, are themselves made a priestly and spiritual race. One heavenly King, Guide, and Teacher, through whom *all* are taught of God—one truth—one hope—one spirit which shall quicken all—the voice of the spirit proceeding from the Father."

Even the apostles themselves, to whom the chief guidance in the church belonged, were far from exercising a constraining authority in its affairs. What respect did they not show for the free development of the collective body! Peter and John in their several epistles place themselves in the same class with the elders of the several churches, instead of claiming a position above them as their general rulers. Thus we find that each true believer, when received into the church, was a spiritual priest, and that the diffusion of Christianity among the heathen, and the good of each peculiar community was *now* to be the duty not of one select class of Christians alone, but the immediate concern of each individual. Nothing of any moment was undertaken in the church without the full deliberate sanction of the collective body. Let us take the first instance which we find recorded in the sixth chapter of Acts, when it became necessary to appoint the first deacons. We see how cordially the apostles acted in unison with the whole body of the church. The right of selecting and designating who should be their officers rested with the body at large. "Look ye out among you seven men of honest report," &c., The confirmation of such appointment by the governing power, namely the apostles, completed the act.

We next turn to the fifteenth chapter, wherein we find that great dissensions had broken out in consequence of the judaising Christians requiring that the Gentile converts should, on their admission to the church, be circumcised. It would at first appear that such a point appertained solely to the judgment of the apostles, but it was not so. The cause was argued before the whole

assembly, for we read, "the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them," and when the question had been decided we find that "it pleased the apostles and elders with the *whole church*, to send chosen men of their own company to Antioch" with letters, in which this expression occurs:—"It seemed good to us, *being assembled with one accord*, to send chosen men unto you." When these arrived at Antioch, we learn from the 30th verse that "when they had gathered the multitude together, they delivered the epistle."

Again, from the 21st chapter, we find that Paul having laboured amongst the Gentiles, was desirous of going up to Jerusalem, and that he was received gladly by the brethren, and went unto James and the elders, to whom he gave an account of what things God had wrought among the Gentiles by his ministry. Though James and the elders glorified God for the good news, they yet warned Paul that many thousands of the Jews who believed were very jealous of the law, particularly as touching the rite of circumcision. "What is it, therefore," James exclaims, "the multitude must needs come together, for they will hear that thou art come." James, the bishop as some would designate him, but at all events the presiding elder of the church at Jerusalem, was content with the account Paul had rendered of his ministry, yet he was aware of the great prejudices which the Jewish converts entertained, and how much they were incensed against Paul for the liberty he had preached among the Gentiles. Still the regulations or constitution of the church would not allow him and the elders alone to receive the report of Paul's mission, "The multitude must needs come together," and thus we have additional testimony of the democratic element in the church in apostolic ages, which is furnished us solely from the inspired word of God.

This idea moreover of a perfect equality in the Christian church is aptly described in one of the sentences of the so-called apostles creed, as "the Communion of saints," that perfect combination and communion of the whole body, with its several parts fitly joined together, representing the visible church upon earth—one in name—one in reality—one in operation—one in Spirit. Each member of the same had but one common office, to exalt his Master's kingdom, to show forth the visible beatitude of that kingdom whilst upon earth, by brotherly love and charity, and to endeavour to bring others, strangers hitherto to its spiritual influence into the same bond of fellowship, the same spiritual fold, superintended and fed by the same spiritual shepherd. None who had put their hand to the plough were to look back, they were each "to endure hardness as a good soldier of Jesus Christ, for no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier (2 Timothy xi. 3-4). Thus it was aptly termed the "church militant," into which, whoever was enlisted, took an oath of obedience to the great Captain of their salvation; and in this sense Baptism, or the outward form of admission into the church, was termed "a sacrament,"—a military term used in reference to those who joined the legions of the Roman Emperor—not taken involuntarily, or of coercion, but after due and fit preparation, when, previous to descending into the waters of baptism, not through the mouth of others, but by his own involuntary act the new recruit took the oath—the Sacrament—to enlist himself under the banner of Christ, and to fight manfully against sin, the world, and the devil, unto his life's end.

Looking at the primitive Christian life through this telescope, and the personal responsibility which attached to every soldier who enlisted under Christ's banner, we are not surprised at finding no especial class set apart for the performance of Divine worship, or in fact any separation whatever in apostolic ages of lay and clerical members. They were all a spiritual people, consecrated to God, one continual priesthood, "having an unction from the Holy One, knowing all things."

This leads us to consider what were the forms and mode of conducting

public worship, by whom administered, and in what special locality? With regard to the last query, it would not seem likely that in a heathen country, where the religion of Christ openly discredited all the Pagan gods, and set up the unity of the one Godhead in opposition to the Gods many and Lords many of the Heathen worshippers, much opportunity would be afforded of erecting places of public assembly for the new and despised sect of Nazarenes. Still we may give no small degree of credit to the tolerant views of many of the Roman Emperors, and in fact to the general plan of Roman government, these, whilst extending their conquests through the various countries into which their arms were carried, uniformly respected the religious rites and customs of the vanquished, and rarely interfered where otherwise the conquered people submitted quietly to their rule. Much tolerance was likewise awarded to the early church, owing to the confusion of the Christian sect with those of the Jews in general, it being no part of the Roman government to discriminate between contending doctrines, since each gloried in the one God in opposition to the plurality of Heathen Deities; and it was not the affair of a strong and liberal government to mix themselves up with differences of opinion which interested them so little, whilst they found the despised sect generally obedient to the laws, and at all events patterns of imitation in the love and charity they bore one to another. Still, whilst the Jews were allowed their synagogues, we read of no separate buildings erected for Christian worship. When Justin Martyr was asked by the Roman prefects the question, "Where do you assemble?" the answer was, "Where each man can and will; you believe, doubtless, that we all meet together in one place, but it is not so. For the God of the Christian is not confined to one spot, but his invisible presence fills heaven and earth, and *in all places* he is worshipped by the faithful." Nor can we forget the memorable words of the Proto Martyr Stephen to the High Priest:—"Solomon built him a temple.—Howbeit the Most High dwelleth not in temples made with hands, as saith the Prophet. Heaven is my throne, and earth is my footstool, what house will ye build me? saith the Lord—or, what is the place of my rest?"

The usual places of assemby therefore were rooms in private houses belonging to different members of the church; any special consecrated buildings were entirely dissonant from their views. But they did meet, we learn, at the least on every Lord's Day, at the house of one of their friends. We are anxious therefore to know what form of worship they adopted, and by whom it was conducted?

Now, since Christ and his first disciples were all Jews, we might naturally expect to see a close resemblance to the Jewish synagogue in all public meetings of the early believers. We know that in the synagogues the main object of meeting was for the purpose of reading and expounding the Scriptures; to this custom the apostles closely adhered. In conformity with the Jewish pattern, they first established an order of deacons—not as now viewed in the later days of the church, for the purpose of ministering in holy things, but in order "to serve the tables," or rather take charge of the bodily wants of the poorer brethren. In this they followed strictly the Jewish pattern; for it was the custom in the synagogues to appoint three officers, called by the Hebrews Parnasin, to whom specially were entrusted the care of poor. Such an order became highly necessary since the poorer Gentile converts had been unequally dealt with in the distribution of alms, and the work of apostles was of far higher import than the mere care for bodily wants. "For it is not reason that we should leave the word of God, and serve tables * * * but we will give ourselves continually to prayer, and the ministry of the word." We must not therefore confound the apostolic office of deacon with that order in the Post Apostolic or Patristic church.

The next office we read of in Holy writ is that of elder or presbyter. In this appointment the Jewish synagogue appeared likewise as an example, for this office closely resembled that of ruler of the synagogue. We must not,

however, attach any clerical meaning to it, certainly nothing of sacerdotal character. Not that the presbyter was not often employed in public prayer, and the ministry of the word, on the contrary, the apostles themselves took the title of presbyter, as we find Peter designating himself in his first general Epistle, "The elders which are among you I exhort, who am also an elder." Nor does John assume a higher title, when he commences his second and third general Epistles by saying, "The elder unto the elect lady and her children," and "The elder unto the well-beloved Gaius." Still the office itself must be considered in the light rather of a governing or ruling, than a ministerial department. It was the duty of the elders to preside at the church assemblies, to keep order, and see that all things were conducted decently and with regularity, so likewise was it the duty of the rulers of the synagogue to preside as chairman of the meetings. Paul in 1 Timothy v. 17, says, "Let the elders that *rule* well be counted worthy of double honour, especially they who labour in the word and doctrine." Bearing rule and authority was therefore their distinctive occupation, the labouring in the word and doctrine was an occasional work, not of necessity appertaining to their order, but an exceptionable degree of excellence in the presbyter which entitled him to double honour and distinction in the assembly.

We have a specimen afforded us in the New Testament as to the mode in which the Holy Scriptures were read and expounded in the Jewish synagogues, and by referring to Luke iv. we learn that "as his custom was, our Lord went into the synagogue on the Sabbath Day, and stood up for to read." No one would venture to say Christ took upon himself this office as a minister in the Jewish church; far from it, but it was the custom of his countrymen to meet on the Sabbath Day, and have the books of the Old Testament read to them and expounded, more particularly those of the Prophets, fortelling the advent of the promised Messiah. Any educated person, capable not only of reading (and that was by no means so common an accomplishment as at the present day), but also of explaining, or expounding such Scripture was at liberty to stand up and take the Book in his hands, which he again returned to the Hyperites, or minister, to whose charge it was committed; and in Acts xiii. we find that Paul and Barnabas on coming to Antioch went into the synagogue of the Jews on the Sabbath Day. "And after reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Then Paul stood up and preached the Lord Jesus boldly in the synagogue. Though his mission to convert the Jews was not successful in that city, at all events his being called upon by the rulers or elders to preach, shows what the custom was. The right of addressing the people in their synagogues was not reserved for any peculiar order in the Jewish nation, but anybody according to the gift that was in him, was not only privileged, but required to communicate his graces to the rest of the congregation.

We have dwelt the more upon this point, inasmuch as Christ, in the directions given by him to his apostles for the edification of the church of the New Testament, seems to have designed to alter as little as possible the religious mode of worship to which the Jews had been accustomed under the old dispensation, and up to this period at least, we have sufficient information given us on these points from the pages of the New Testament, the only authoritative guide on all questions of faith and worship. Stephen, full of the Holy Ghost, is sufficient testimony against confining the worship of the one true God to any especial building dedicated to his service, and we have, up to this time, abundant means given us to ascertain what the ministerial staff of the early Christian church consisted of—based on popular election—subject to popular control, forming a bond of union with all true believers in one common brotherhood of peace and unity. Such was the aim, if not the result of apostolic labours, in conformity with that pastoral charge which our blessed Lord committed to his disciples to "Feed his Lambs."

OUR GREAT MELCHISEDEC.

BY THE REV. SAMUEL COULING.

"Thou art a priest for ever, after the order of Melchisedec."—Hebrews vii. 17.

THE epistle to the Hebrews is generally supposed to have been written by Paul, for although no author's name is mentioned, yet there are certain peculiarities of language and of style about it, which at once point to the great apostle of the Gentiles as its inspired writer. There can be no doubt but that the epistle was written to the "Hebrews;" though whether, as Bolton supposes, to the Jewish Christians who fled from Palestine in consequence of persecution about A.D. 60, or whether as Storr and others think to the Hebrews in the churches at Galatia, Macedonia, or Thessalonica, there is no evidence to show. It was probably written for those Hebrew Christians, or Jews, who used the Greek tongue, who were living in Palestine. Persons who had in the former part of their lives denied and rejected Christ, and who had placed all their dependence upon the appointed priesthood "after the order of Aaron." They were now called upon to give up the ritualistic observances, the forms and ceremonies, of the Jewish religion, and to "worship God in spirit and in truth," without either a visible altar, a visible sacrifice, or a visible priesthood. Hence the design of the apostle is, to shew these Hebrew believers that the Mosaical economy and the Aaronical priesthood did but adumbrate a more perfect worship and a better and more enduring service and sacrifice. The Jewish ceremonies were the mere types and shadows of things to come. These now had their fulfilment in the person and work of Christ. His priesthood was more elevated and enduring than that of Aaron; it brought men nearer to God, and was the substance of all that had been prefigured in the temple service of old. Thus "Though he were a Son, yet he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest, after the order of Melchisedec."

But who was Melchisedec? To this enquiry biblical critics have furnished a great variety of answers. Some writers have favoured the idea that Melchisedec was either Enoch or Job; while Dr. Gill declares upon the authority of the Targums of Jonathan and Jerusalem that Melchisedec was none other than Shem, the son of Noah. But there are many difficulties attending this view of the subject; for, first, if Shem, then why should his name be changed to Melchisedec; secondly, why should he be reigning in Canaan, a country at that time in the possession of his brother's son; and then again, how could he be said to be without father and mother when his parentage was so well known. Besides which, Dr. Horsley thinks it probable that Shem had been dead for nearly 400 years before Abram was born. Dr. Clayton, in his "chronolgy of the Hebrew Bible" thinks it not unlikely, but that Canaan, the second son of Ham, was Melchisedec; while Dr. John Owen believes that as Noah cursed Canaan, saying, "A servant of servants shall he be unto his brethren," it is more probable that Melchisedec was a person of the posterity of Japheth of whom Noah said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." We have yet to learn, however, by what means a descendant of Japheth could become king of the Canaanites.

Many have thought that Melchisedec was none other than the Son of God himself. And this idea seems at least to have some truth about it, for we know that the Lord Jesus Christ did occasionally appear in human or angelic form to Abraham, to Jacob, to Joshua, to Gideon, and to many others. But, however the Angel-Jehovah may have conversed familiarly with man, and thus displayed his pre-existent glory in some cases, yet we think he could not have been the Melchisedec of whom we read in Genesis xiv. 18—20, for the apostle in commentating upon this passage in Hebrew vii. 3, expressly says

that he was "made like unto the Son of God," which clearly implies that he was not the Son of God himself. He was not we suppose an angel, or a mere appearance at all, but a man and no more, for says Paul, "every priest is taken from among men," and Melchisedec was a priest. Besides which, our English version, "*like* unto the Son of God," does not express the true sense of the passage; for the design of the apostle's argument appears to be not to show that Melchisedec was made like to Christ but *vice versa;* hence the language of the psalmist (cx. 4), quoted by the apostle, Heb. v. 6, "Thou art a priest for ever, after the order of Melchisedec." Josephus in his "Antiquities of the Jews," giving a history of the interview between Melchisedec and Abram, simply says that the "name signifies *the righteous king;* and such he was, without dispute, insomuch that, on this account, he was made the priest of God." He also makes a similar remark in his "Wars of the Jews," adding, however, that Melchisedec "was the *first* priest of God, and first built a temple, and called the city *Jerusalem*, which was formerly *Salem*."

Perhaps as far as the identity of Melchisedec is concerned, Josephus is right; many however, think that *Salem* is not identical with *Jerusalem*. This Salem, of which Melchisedec was king, it is said, was situated between Damascus and Sodom, while Jerusalem lay quite in another direction, and about forty miles from Sodom; Jerome, therefore, takes *Salem* to be the same as Shalem, near Scythopolis (Gen. xxxiii. 18); or perhaps Salim, near to which John was baptising, because there was much water in Ænon (John iii. 23). The majority of interpreters, however, differ from these views, and think that *Salem* proper was intended, and the language of Asaph in Psalm lxxvi. 2, seems to bear out this idea, "In Salem also is his tabernacle, and his dwelling place in Zion." For ourselves, we see no reason why we may not suppose, with Professor Stuart, that *Salem* was not a place at all but simply an appellative. And if so, then we have the less difficulty in understanding the name Melchisedec—*Melek* (king), Tzedek (justice), *Salem* (peace). King of righteousness and king of peace.

But whoever Melchisedec was, and wherever he lived and reigned, he was pre-eminently a type of our great High Priest, the Lord Jesus Christ. Both the type and antitype agree in many particulars as regards person and office. As to person, they are both said to have been "Without father, without mother, without descent, having neither beginning of days, nor end of life;" by which we are to understand, not that they were literally without parentage, but that they had no pedigree; so Dr. Adam Clarke reads the passage "whose father and mother are not inscribed in the genealogies." And how gloriously does this set forth the Christ "who was in the beginning" and shall be "to everlasting;" the "first and the last," and of whom the prophet Isaiah asks "who shall declare his generation?" The Son of God in the highest and yet born of the virgin he becomes one with us, that we through him might become one with God for ever.

Not only, however, do they agree in person, but in office also. There is an evident similarity in the manner of installation into office, as well as in the perpetuity and dignity of the office itself. Neither Melchisedec nor Christ belonged to the legitimate order of the priesthood, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood;" nor was Melchisedec himself "called after the order of Aaron." They neither of them came into office by right of primogeniture, nor officially had they any successors; and so "after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." But they were also kings as well as priests. Each of them united in his own person the sacerdotal and the regal functions; for Melchisedec was not only "King of Salem," but also "a priest of the most high God," while of our Lord Jesus Christ, God himself declares "I have set my king upon my holy hill of Zion," and the apostle says, "He is a merciful and faithful high priest," He is our priest to atone for

us and our king to govern us. If as a priest he has reconciled us to God, as a king he will rule in our daily walk and conversation. If we have received Him as a "King of righteousness," we may also welcome him as "King of peace."

Melchisedec as "king of Salem" met Abram when returning from the battle field, and brought forth bread and wine to refresh and sustain him after the toils of the conflict. So our great Melchisedec, the Lord Jesus Christ, as an all powerful king is ever engaged in acts of merciful condescension toward his people; guiding them in their pilgrimages, and supporting them in their conflicts; and when like the soldiers of Gideon, they are "faint yet pursuing," and feel almost ready to give up the contest, how graciously our heavenly king brings forth the bread and the wine of his kingdom to cheer and recruit their drooping and weary spirits. And then as a priest how kindly and lovingly he bestows his blessing upon them. When as the High Priest of our profession he was about "to enter in within the veil," he led out his disciples "from the holy city, and lifting up his hands and blessing them, and while he was blessing, he was parted from them and carried up into heaven;" and there "He ever liveth to make intercession for us." He has entered into the Holy of Holies with his own blood, he wears the linen ephod, and the breastplate upon which are inscribed the names of all his people, he pleads their cause in the court of heaven, and with uplifted hands and a loving sympathising heart he "saves to the uttermost all that come unto God by him," and communicates to them "all spiritual blessings in heavenly places." And having "an unchangeable priesthood" "he continueth ever" the same. Well, therefore, may we say with Cennick—

"I other priests disclaim,
And laws and offerings too,
None but the bleeding Lamb
The mighty work can do;
He shall have all the praise, for he
Hath loved, and lived, and died for me."

Scarborough.

QUESTIONS FOR CHURCH MEMBERS.

BY T. W. MEDHURST, GLASGOW.

No. II.—WHAT IS SINCERITY?

THE word "*sincere*" is derived from two Latin words, "*sine*," without, and "*cera*," wax. In the streets of Rome, the venders of honey used to call out, "*sine cera*," "*sine cera*," thus informing their customers that their *honey* was "*without wax*." *Sincere* is a word appropriated from the Latin language, and is now applied to denote anything which is *free from adulteration*. Thus, (in 1 Pet. ii. 2), we read of "the *sincere milk* of the word," where *unadulterated milk* is clearly meant.

Sincerity is being without guile, free from all deception, and able to bear the full light of the sun. Sincerity should be possessed by all who profess to be Christians. No man *can* be a Christian who has not sincerity. Sincerity must characterise his motives. They must be free from all deceit, and have respect to the glory of God. Sincerity must regulate all his actions. In all his dealings he must act with uniform integrity. "Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be. It creates confidence in those we have to deal with, and saves the labour of many inquiries." Thus correctly does *Archbishop Tillotson* define sincerity.

Sincerity is the "first of virtues." It makes the task of life to be easy. He who has it, is always consistent with himself. He is never perplexed either with his words or his actions. He always travels on a straight road, and has no fear that he shall miss his way.

Nathaniel possessed sincerity, for Jesus said of him, "Behold an Israelite indeed, in whom is no guile!" It is not possible for any to be free from *sin* in this world, but it is possible for us to be free from *deceit*. Sincerity is a grace to be found at Calvary. It is produced by a living faith in the crucified Son of God. All other graces and virtues depend for their very existence upon this root-grace sincerity.

An insincere man is unstable in all his ways. He is as a cloud without water, as a tree that beareth no fruit, as a cistern that is broken, and as a lamp without oil. He will deceive you by his looks, cheat you by his words, and defraud you by his actions. He is to be shunned by man; he is hated of God. The man who is devoid of sincerity is not to be trusted, but suspected. An insincere professor of religion is a hypocrite, whose hope is more weak than the spider's web. He who professes to serve God, yet knows that he is truly serving Satan, shall surely be destroyed in "hell fire: where their worm dieth not, and the fire is not quenched."

Christ is our great example of sincerity: for he "did no sin, neither was guile found in his mouth." The men of Zebulun, of whom it is written that "they were not of double heart," were men of sincerity. Hezekiah, who could appeal to God, saying, "I have walked before Thee in truth and with a perfect heart," was an example of sincerity. Paul exemplified sincerity, for he rejoiced that his life in the world was "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God." Sincerity was manifested by Timothy, his "grandmother Lois" and "mother Eunice:" for Paul testifies concerning them that they had "unfeigned faith."

Let us seek grace from God that we may be enabled in all our actions to shew forth "sincerity and truth." Let us ever beware of "dissimulation's winding way;" for it is a way that leadeth down to death. Let us never forget, that though it is possible for us to deceive our fellow man, it is impossible to deceive God. Let us never wear the uniform of a profession of religion, and at the same time continue to be soldiers of the devil. Let us always seem to be what we in reality are. O that we may be found loving and serving God with sincerity. Let us give up the Christian *name* if we have not the Christian *character*.

Correspondence.

"DUTY FAITH."

To the Editors of the Primitive Church Magazine.

DEAR SIRS,—The enclosed paper was written in reply to W. Kitchen's "Strictures on Duty Faith," published in the "Voice of Truth," and by the editor refused insertion. Will you in the interest of truth and fair play give it publicity in the "Primitive Magazine."

Dear Sirs, Yours truly,

W. POOLE BALFERN.

To the Editors of the "Voice of Truth."—Dear Sirs,—In one of his able and vigorous papers on *Duty Faith*, Mr. Kitchen states:—"That there are some good men, and that their number is increasing, who hold the doctrines of electing love and particular redemption in connection with duty faith." Having made this admission, and considering that he also holds some sort of faith as incumbent upon the sinner, one would scarcely expect that he would employ his pen for the purpose of widening the difference between himself and such good men; for, although in *verbal controversy* it may be made to appear that such men are widely divergent, in actual *fact* and *public work*, there can appear but little difference; both at certain times in their public ministry, and without comment I should judge, calling upon men to believe. I for one regret that this difference should be so dwelt upon, and be so stated as to separate men who are doing their

Master's work as they believe, and bearing the reproach which a faithful proclamation of the gospel involves in a greater or less degree. No doubt, however, our good brother had his motives in this matter which the great Master will approve, and here we must leave it. But before proceeding, with your permission, and in the interest of truth as we believe, to notice some few of the objections urged against duty faith in the papers referred to, I must say that I much regret the course pursued by Mr. K. in the establishment of his negation, a course pursued by the Socinian in denying the divinity of the Son of God, and by many in the present day who deny the Atonement of Christ; viz., that of setting up the *seeming* difficulties of depraved reason against the simple statements of the word of God. The question is not whether the doctrine of duty faith can be made to agree with our *mode* of stating the doctrine of particular redemption; but, *is* the doctrine revealed, and if so, what is our duty in relation to it? But to proceed to some of Mr. K.'s objections:—"Particular redemption implies that a portion of mankind is left unredeemed." In other words, I suppose, that because provision is not made for the salvation of all, therefore all cannot be called upon to believe. Now, in the first place, those who believe in duty faith as it is termed, do not call upon *all* men to believe in the absolute and universal sense of the term. Such a procedure being impossible in the nature of things, but they simply affirm that wherever the gospel is preached, faith is incumbent upon those who hear it; saving faith of course, we do not wish to shirk the matter.

Secondly, we reply, that obligation to believe does not arise out of redemption which originates in divine sovereignty, but is related to the eternal, immutable moral law of God; which, as it requires that all men should love God with all the heart, soul, and strength, also requires that they should *thus* believe on him; and that in whatever form the will of God is made known, men should receive it, and conform themselves to it. The gospel is to be preached to "*every* creature," and arising out of the nature of things, faith as a duty must be involved, for the testimony of God ought to be believed, and is indeed to be preached among all nations, for "*the obedience of faith*;" and if believed at all, believed savingly, and with love, for how can God demand a duty of a creature which leaves the heart behind, and the mind at enmity with himself. If men ought to love God with all the heart, surely they ought to believe with the heart also, for how can you have unbelieving love! And if men ought *not* to believe savingly *before* they have faith, *ought* they to believe *after*? If so, does faith create its own obligation? Mr. K. says he is compelled to ask with all earnestness on what principle it is affirmed that it is the duty of all who hear the gospel to believe it savingly. We ask with equal earnestness in return,—show us any authority from *Scripture* for asking for less. Give us *one* plain, unmistakeable passage from the word of God, making it to be the sinner's duty to believe with a nominal faith; to believe and yet not to believe; or *so* to believe as to continue in sin, and to be damned at last. If this is not German neology to the sinner at least, or something worse, let the thoughtful judge.

"As there is salvation in none other, it follows that those for whom the Saviour did not die *cannot* be saved." Truly, and the same may be said of election. Those who are not elected cannot be saved; but the question is, what is the duty of man in relation to the gospel they hear? Mr. K. says, "God's will is that they should believe it with a faith which does *not* save them." We say, with a full perception of our own and Mr. K.'s difficulties, they should believe with a faith which *does* save, and that when the Spirit of God helps a man thus to believe he only helps him to perform his duty, and does not by that life or grace imparted create it. And we know of nothing so encouraging to a sensible sinner as this much repudiated doctrine of duty faith. For what does it say to such, but that God makes it to be the *duty* of the

sinner *as such* to be saved and not damned. We know that this fact—*glorious fact*—has met the case, and helped many whose misery could not be touched upon the ground of evidences.

Mr. K. further says, "It is, then, an *absolute impossibility* for an unredeemed sinner to have saving faith." But who are the unredeemed sinners? This is one of God's secrets, and his secret will is not the rule of our conduct either in preaching or practice; and if we may not call upon a sinner to believe until we know that he is personally redeemed, then we can never call upon him at all, for it is by the very exercise of such faith that such interest is declared. Suppose, in dealing with a *sensible* sinner he should object, "I fear to believe until I know I am redeemed." You would justly reply that such conduct was absurd, seeing that it is only by faith that such a fact could be known, and that without the exercise of faith it could *never* be known. Why not apply the principle to your dealing with men in general. In fact you *do* apply it when you call upon *men in general* who are *sensible* of their condition to believe. You seek to escape this difficulty by making *sensibility* coincident with redemption, but you cannot, because *you know* that all sensibility is not *spiritual*. If particular redemption or spiritual sensibility form your warrant *only* to invite a sinner, then you cannot invite him at all: for, in dealing with men in general you know not who is redeemed or the precise *nature* of the sensibility evinced.

The abstract mode of stating these (to us) difficult distinctions, by Mr. K., creates difficulties where in fact and practically, and in *actual work*—work which *God owns*, there are none. We call upon *all* who feel their need to believe, and God owns and blesses the word to the conversion of some, thus fulfilling his own word, "many are called but few are chosen." We cannot but think that telling men in general that particular redemption makes their having saving faith (or being saved, for it amounts to the same thing), an "*absolute impossibility*" is, simply justifying the ungodly in their unbelief, and placing it at the door of a most blessed doctrine. Can we wonder that when such a method of stating truth is adopted, the doctrine itself should be rejected by many. All duty we have thought originates in *law*, and the sinner can no more charge his want of faith or unbelief in relation to the gospel upon the truth of particular redemption, than he can upon electing love or divine calling. Whatever difficulties we may have in relation to these doctrines, the sinner's duty remains the same, and our speculations, however plausible or logical, can never rob him of his responsibility. All who hear of Christ *ought* to become his friends, or remain his enemies. If they ought to become the former, then they ought to believe, for He has no unbelieving friends; or if they ought only *so* to believe as to remain among his foes, we ought to have a very plain command for such conduct, and for making it the duty of the servants of Christ to teach such a fact.

You say that "God has made saving faith by redeeming *some* only an impossibility in relation to *all*." But is this fact the *only* reason why men who hear the gospel do not savingly believe it? Did the apostles make this fact (if indeed it be a fact), their rule of addressing sinners, or of the conduct of those who heard them. If so give us the proof. Did not Christ himself say, "Ye will not come unto me that ye might have life." And is it not written, "that the wicked through the pride of his countenance will not seek after God," and are not such statements as these far more likely to be used by the Spirit of God in awakening a sinner's conscience, than the assertion that God has made faith on his part an "absolute impossibility," &c. &c.

Again you say, "It is objected, that God righteously demands that men keep his law, while yet they are unable to do so, and therefore he may justly demand that men should believe his gospel. Answer: The cases are not parallel. The impossibility there, does not arise from the nature of

things, but from the force of circumstances; while here it arises from the *nature of things*. There, the impossibility arises from a defect in the agent; here, from the non-existence of an object. In that case there is a law to be kept; but in this, there is *no Saviour to be received*."

We are astonished that a man of Mr. K's. thought and spiritual insight should have written thus—"the cases not parallel!" Where then shall we find one that is? In the one case God in his law is presented and the sinner denies his authority because "the carnal mind is enmity against God;" and in the other case Christ is presented in the gospel, and "he is despised and rejected of men" for the same reason. Mr. K's. reply to this is,—"that the Saviour is not sent to any in a personal or *tangible* manner." We hardly know what Mr. K. means by this extraordinary language. Wherever Christ is faithfully preached by the servants of God, he is so presented as that men must either receive or *reject* him, and all who thus preach are made unto God "a sweet savour of Christ, in them that are *saved* and in them that *perish*."

Before concluding this paper, we wish to notice some admissions which Mr. K. makes in relation to faith, as he admits it to be the sinner's duty. He states,—"We affirm the duty of belief in general;" and in his second letter,—"If by faith is meant an intellectual assent to all the truth that God has made known to men, we not only admit the truth of the statement, but strenuously maintain it."

Now we wish to ask Mr. K. what is meant by this intellectual assent or faith. Does it leave the heart still at enmity with God, and the sinner in the world fighting against him? If so, by what *law*, or in what portion of the word of God is this faith demanded or described? If this kind of "*duty faith*" is to be preached to "every creature" as the measure of their duty in relation to the gospel, surely, considering the awful consequences involved in a right understanding of it both by preacher and hearer, it must show itself somewhere in the word of God with the brightness of a sunbeam, and that not merely as an inference deduced from other doctrines or the exigency of a system, but in the most plain and explicit terms.

It is possible that our attempt to answer the subtile objections of so vigorous a writer as Mr. K. may not be satisfactory to some minds, but let it be borne in mind that after all, this controversy like all others must be, and ought to be, decided by the simple and unerring words of the great Master himself. And *to these* the attention of the reader has scarcely been directed, and the best way to reach the *meaning* of these is on our bended knees, in dependance upon the Spirit of God. Good men with the best intentions *may*, and often *have* erred; but "the meek shall inherit wisdom," and whatever men may say or write, "the word of God abideth for ever."

I remain, Dear Sir,
faithfully yours,
W. POOLE BALFERN.

Page for the Young.

TRUTH STRANGER THAN FICTION.

A young man recently ran away from the galleys at Touraine. He was strong and active, and escaped pursuit. He arrived the next morning before a cottage in an open field, and stopped to beg something to eat and get a refuge while he reposed a little, but he found the inmates of the cottage in the greatest distress. Four little children sat trembling in the corner, their mother weeping and tearing her hair, and the father walking the floor in agony. The galley slave asked what was the matter, and the father replied that they were that morning to be turned out of doors because they could not pay the rent.

"You see me driven to despair, my wife and little children without food or shelter, and I without means to provide any for them."

The convict listened to the tale with tears of sympathy, and then said—"I will give you the means.—I but just escaped from the galleys, and whoever secures and brings back an escaped prisoner is entitled to a reward of fifty francs. How much does your rent amount to?"

"Forty francs," answered the father.

"Well," said the other, "put a cord round my body. I will follow you to the city where they will recognise me, and you will get fifty francs for bringing me back."

"No, never!" exclaimed the astonished listener, my children should starve a dozen times before I would do so base a thing.

The generous young man insisted, and declared that he would go and give himself up if the father would not consent to take him.

After a long struggle the latter yielded, and taking his preserver by the arm, led him into the city, and to the Mayor's office. Every body was surprised that a little man like the father had been able to capture such a strong young fellow, but the proof was before them. The fifty francs were paid, and the young man was returned to the galleys. But after he was gone, the father sought a private interview with the Mayor, to whom he told the whole story.—The Mayor was so much affected that he not only added fifty francs more to the father's purse, but wrote immediately to the Minister of Justice, begging for the young prisoner's release.

The Minister examined into the affair, finding that it was comparatively a small offence which had condemned this young man to the galleys, and that he had already served out half his time, he ordered his release. Is not the whole incident beautiful?

A BEAUTIFUL FIGURE.

Two painters were employed to frescoe the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose, some eighty feet high from the floor.

One of them was so intent upon his work that he became wholly absorbed, and in his admiration stood off from the picture, gazing at it with delight. Forgetting where he was, he moved backward slowly, surveying very critically the work of his pencil, until he had neared the end of the plank upon which he stood.

At this critical moment his companion turned suddenly, and almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him it was certain death—if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush flung it against the wall, spattering the beautiful picture with some unsightly blotches of coloring.

The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his ghastly face, he listened to the recital of danger, looked over the dread space below, and with tears of gratitude blessed the hand that saved him.

So, said a preacher, we are sometimes absorbed in looking upon the pictures of this world, and in contemplating them, step backward, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved!

BEAUTIFUL DEATHS.

A girl thirteen years old was dying. Lifting her eyes towards the ceiling, she said softly, "Lift me higher, lift me higher!" Her parents raised her up with pillows, but she faintly said, "No, not that; but there!" again looking earnestly toward heaven, whither her happy soul flew a few moments later. On her grave-stone these words are now carved:

"Jane B., aged 13, *lifted higher*."

A beautiful idea of dying, was it not? Lifted higher! Another little girl, gasping for her last breath, said, "Father, take me." Her father who sat dissolved in tears by her bedside, lifted her into his lap. She smiled, thanked him, and said, "I spoke to my Heavenly Father," and died.

Reviews.

Lectures for the Times on Biblical Difficulties and Ecclesiastical Affairs. By JOHN LEETHER WHITLEY, Minister of the Baptist Church, Great George-street, Salford; and member of the Victoria Institute, London. Manchester: Palmer and Howe, 1 and 3, Bond-street. London: Simpkin, Marshall, and Co. Cloth, lettered. Pp. 296.

THIS is essentially a good book, and deserving of a wide circulation. Its author, though a Baptist minister, is altogether unknown to us, but we congratulate ourselves on having made his acquaintance through the medium of these deeply interesting pages.

The book contains a series of lectures which were delivered to the author's congregation during the Autumns of the years 1865 and 1866. The subjects discussed are,—Christianity and the Spirit of the Age; Broad Church Principles; The Pentateuch and Bishop Colenso; The Bible in Relation to Science and Modern Thought; The Bible and the Supernatural, *first*, Prophecy; The Bible and the Supernatural, *second*, The Character of Jesus; The Doctrine of Eternal Punishment; Morality *versus* Dogma; or, Is it possible to found a Religion or a Church without a Creed; Ritualism; The Anglican Confessional; The Present Ecclesiastical Movement; The Papacy; Its State and Prospects; Signs of the Times.

These topics are all of urgent importance, as our readers will at once see; they are, indeed, the great questions of the day, and Mr. Whitley is to be highly commended for the pains he has taken to instruct his own people and neighbourhood on matters of such moment. We rejoice, too, that he has given a wider constituency the benefit of his lectures by sending them forth in a printed form.

The mode of treatment is, of course, highly condensed. On each one of the thirteen topics discussed, bulky volumes might be written, and have been written. But our author has the happy art of seizing hold of the salient points of each subject, and presenting them briefly and yet intelligibly to his readers. The style, too, is remarkably clear and luminous. There is no affectation of a learned (?) obscurity; the writer evidently wishes to be understood, and writes with precision and point. The book is to our minds a thoroughly popular, readable, enjoyable volume.

We do not agree with every sentiment held by Mr. Whitley. For instance, he admits too much when he says,

> "They (the writers of the Holy Scripture) were left free—as honest, God-fearing men—to express their "burden" *in their own language*, and to select for its vehicle their own forms of literature." (P. 78.)

To this view we object. *First*, The prophets did not understand many of their own "burdens," and therefore could not have expressed them. The very words must have been supplied, for the ideas were beyond their comprehension. So Peter teaches. (1 Peter i. 10, 11, 12). *Second*, Inspiration is always affirmed of the original written Scripture, not merely of the revelation which that Scripture recorded. (2 Tim. iv. 14-17). In fact, if the original record was not inspired, what evidence have we that we possess the revelation that God really gave? The inspiration of the record, which is for all ages, is *to us* of as much importance as the supernatural origin of the facts and doctrines which the record hands down to us. For may not the writers, left *to express their burden in their own language*, have failed to give us a correct version of its import? If this has happened in any instance, then in that particular case the original revelation has perished, and we are none the better for it. If the Bible speaks the truth about itself it is an inspired record of supernatural truths or facts; or, of events which occurred in the ordinary course of nature, but were more or less related to the great work of human redemption. "The Scripture (writing) cannot be broken."

We wish, too, that Mr. Whitley had explained what he meant when he

wrote "*Christianity knows development*, but not essential change." (P. 13.) *Objective* Christianity, that is, the inspired teachings which make up the authoritative system of facts and doctrines, which is the basis of the Divine life, was perfected for ever when the career of inspiration was closed. *Subjective* Christianity, that is, Christianity as interpreted in the creeds, and formularies, and inner and outer life of professed Christians, does undoubtedly know development. Christianity in its divine standards never advances, for it is already complete: Christianity in the church's interpretations of its spirit and teachings does advance.

But we have dwelt sufficiently long on the points of divergence in opinion between the respected author and ourselves: we turn gladly to the more agreeable task of noticing the far more numerous points in which we are thoroughly one with him. We thank him for his manly, outspoken defence of the supernatural element of revelation against Rationalism in every form; for his intelligent advocacy of an evangelical Christianity against fatally defective Broad Church interpretations; for his bold stand on the relations and claims of Science and Revelation; and for his honest exposure of Popery in every form. The book is one of the fullest and most suggestive that we have met with for many a day. We recommend all our readers to obtain it for themselves. If the publishers had given the price we would have announced it. When will publishers abandon their stupid prejudice against announcing the prices of their books?

We close this review by giving one or two extracts:—

"Bishop Colenso evidently puts the matter thus before his own mind: here are on the one side the books of Moses, and on the other the results of geological science. I know that science is correct; I do not know that the Pentateuch is authentic. I will hold by science, and according to its conclusions I will accept or reject the Pentateuch. Now we reverse this method. We hold science to be immature and shifting, every month bringing its new facts in modification of existing theories. We therefore retain the Pentateuch as the fixed point; and await in calmness the progress of science. Already the wisdom of our position is apparent in the present state of geology on the question of the origin of our globe. Professor Sedgwick says that geologists received the nebular theories from the astronomers. And on this theory were based the conclusions generally received as geological science. But it was stated by Sir Charles Lyell, as President of the British Association, Bath, 1864, that from recent experiments on granite it was found that *a much less heat than had been supposed* was necessary to account for its formation; and that from geological discoveries made in America, it was proved that the so called azoic rocks *are not azoic*, but were formed contemporaneously with organic life. Now these two sets of facts entirely change the geological theory of our globe's origin and formation, and necessitate the immediate correction of every existing geological book and chart. And the simple result is, that since science presents no cosmogony at all, we possess no other than that given in the book of Genesis. What becomes then of Colenso's geological objections against the Pentateuch?" (Pp. 52, 53.)

"In all primeval tradition there are found an account of human dispersion from an original home; a story of a flood, with the escape of a handful of human beings under the leadership of one; a tale of a golden age of innocent happiness; a garden with its fruit of evil; and the intervention of a serpent. Whence this accordance with the narrative of Genesis, and what its explanation? Is it not as if two old men, supposing themselves strangers to each other, should meet in a distant land; whilst, in their mutual converse on their earliest recollections of childhood and infancy, one should be startled at the story of the other, and exclaiming, 'Such are the recollections of my childhood and home,' he falls on the neck of his friend, and they embrace as brothers sprung from one parentage, though separated by exile long enough to prevent their mutual recognition? And so when all human 'stocks' thus find accordance between their primeval traditions, what is it but proof of their having sprung from one home? and when these traditions find historical solution in the Bible, can it be other than proof that such history is true? History, then, is not silent on this question, but in the book of Genesis affords adequate information." (Pp. 91, 92.)

"It is absurd to suppose that religious or ecclesiastical unity can be effected without a common creed. A common

religion necessitates it. For the word 'religion' is expressive of a bond; and in religion men are bound to God and to one another. But this common bond is itself based on facts and realities, as well as on relations naturally existing between all the parties. And these are accepted by each person so bound in his religion. Here, then, is the bond. *But this is a creed*, however elementary it may be considered to be; and as we shall soon see, this must be evangelical." (P. 175.)

"Much ingenuity has been wasted in the endeavour to persuade us that the practice of confession tends to improve public morals. We reply, *First*, That statistics show the very contrary result. For whilst in Protestant England illegitimate births are four per cent., in Roman Catholic Countries they are appallingly high; being 33 per cent. in Paris, 35 in Brussels, 48 in Munich, and 51 in Vienna. Even in Rome—the very throne of the confessional—to an annual rate of 4,373 births, there are 3,160 foundlings! Take murders as another example. In Protestant England they are four per million; but in Belgium they are 18, in France 31, in Bavaria 32, in Austria 36, and in Italy 52! In the face of such results as these, we smile at the assertion that the use of the confessional tends to the improvement of public morals." (P. 229.)

We close these extracts with the peroration of the whole book.

"The hopes of the church, then, are not all a dream. The world is becoming prepared for the time—now perhaps close at hand—when our Saviour shall reign 'from sea to sea, from the river to the ends of the earth.' So rapid and sudden, too, has been the rise of these indications that we are like a sleeper that has just risen amidst the mist and darkness of a deep valley; and lo! already the surrounding mountain summits are silvered with the gray light of earliest morning! May God grant us understanding to discern 'the signs of the times;' the faith and patience still needed to work, to wait, and to await His coming! And let us, animated with lofty gratitude and joy, be ready to meet Him when he comes, that we may there be welcomed with 'an abundant entrance into His kingdom and glory.'" (P. 296.)

An Introductory Lecture on Ecclesiastical History. Delivered to the students at Chamber Hall, Bury. By B. EVANS, D.D. London: Elliot Stock, 62, Paternoster-row, E.C. Pp. 46.

THERE are few men among us who are so well qualified to write on Ecclesiastical History, and especially on the history of his own denomination, as our brother Dr. Benjamin Evans. Hence we congratulate the friends of the college at Chamber Hall, Bury, on having secured the services of that gentleman for the chair of Ecclesiastical History. The lecture before us is introductory to the course proposed, and simply enunciates general principles and cautions, which need to be borne in mind in the prosecution of the study. It abounds with wise suggestions clearly and forcibly expressed. We wish the brethren Dowson and Evans much grace and wisdom in the prosecution of their work, and trust that the students at Chamber Hall will make the most of their opportunities.

We group together the following:

The New Gospel; or "Liturgiology." By JOHN HOWARD HINTON, M.A. London: Houlston and Wright, 65, Paternoster-row. Pp. 16. Price 2d.

Rowe's Epistle to the Baptist Churches in General, but more especially to the Particular Baptist Churches, of one of which, more than fifty years ago, he became a member. London: F. Pitman, Paternoster-row. Pp. 28. Price 2d.; by Post, 3d.

On Pew Rents and Subscriptions; an address to "congregational" church members and others. By CALEB WEBB. London: Houlston and Wright. Price 2d. Pp. 12.

Thirty-two Questions for the consideration of Ministers and Leaders of Evangelical Christian Worship. By CAREY TYSO, of Wallingford. London: Elliot Stock. Pp. 4. Price One Penny.

REALLY the toscin of controversy never sounded so vigorously and incessantly as at present. Nothing is safe from critical scrutiny. The most venerable usages are now challenged, and if they are not founded on truth, must give way to something more

excellent and lasting. Number one in the above series is a sharp critique on one of the papers in *the Church and the World*, on the missionary aspect of Ritualism, and is from an always able pen. We do not, however, endorse all our brother Hinton's opinions. Number two is an onslaught upon many leading tenets of evangelism, such as a plurality of divine persons, (p. 5); three essential persons, (p. 6); the judicial imputation of Christ's righteousness, (p. 10); personal, unmerited, and absolute election, (p. 11); the judicial aspects of Christ's atonement to the moral government of God, (p. 13); while it tells us that divine justice is satisfied when a prodigal returns, and not when Christ made atonement on the cross, (p. 23). The style, too, is insufferably oracular and pretentious. Number three is a vigorous attack upon the whole system of Pew Rents, and is well deserving of serious attention; while number four goes in for confining the public *worship* of the church to the members of the church. Well; we live in the age of Reform Bills, both in the church and the world! May the Lord grant us the wisdom that is profitable to direct!

We have also received the following serials for April:—

The Scattered Nation. Edited by C. SCHWARTZ, D.D. Price 4d.

The Baptist Magazine. Edited by Rev. W. G. LEWIS. Price 6d.

The Church. Price One Penny.

The Appeal. Price One Halfpenny.

The above all published by Elliot Stock.

The Gospel Magazine. Edited by Rev. D. A. DOUDNEY. Price 6d.

Old Jonathan. Price One Penny.

The above two published by W. H. Collingridge, 117, 119, Aldersgate-street, London.

The Watchmen of Ephraim. Edited by JOHN WILSON. Price 6d. London: W. Macintosh, 24, Paternoster-row.

Clifton Sermons. By SEPTIMUS SEARS. Price 2d.

The Little Gleaner. Price One Penny.

The Sower. Price One Halfpenny.

The above three published by Houlston and Wright.

Intelligence.

FAROE ISLANDS.

Lerwick, Shetland,
Dec. 22nd, 1866.

DEAR SIR,—Having paid two missionary visits to the North Faroe Islands, I am glad to have the opportunity of interesting your readers as regards the spiritual welfare of these far north islands of the sea. I may state that they lie about 200 miles north west from Shetland; they resemble Orkney and Shetland, having a mainland with numerous isles surrounding it, but they are far more rocky and mountainous; a stranger requires a guide as he moves from place to place, there being no roads except a short one near Thornshaven the capital. Boating is the principal mode of conveyance.

The population is about 10,000, besides in the summer seasons about 700 Shetland men, and many Englishmen fish around the shores. The inhabitants live along the coast often widely scattered, and find sustenance by farming and fishing, and in the summer kill a great many fowls, sea birds being exceedingly numerous there.

They belong to Denmark; Danish is the principal language, but they still retain their old dialect; the "Farish," which is most generally spoken in common conversation.

The people are mostly Lutherans; a few are Roman Catholics, the Roman church having established a mission there lately; as yet there are no other parties, but I trust this will not continue long the case, but that the Lord will open a way for his glorious gospel to spread there in its primitive purity.

The islands are divided into seven parishes, having only seven or eight pastors and two or three schoolmasters; their form of worship being

ritual the truth is much covered up with forms and ceremonies, and the traditions and "commandments of men." If the blind lead the blind they both shall fall into the pit. "And if the light that is in thee be darkness, how great is that darkness." It is common on the Sabbath after church hours to dance, sing, play at cards, pay visits, drink together, &c; the Sabbath Days and holidays, are for most people days of worldly pleasure seeking. Having heard of the spiritual need of the island while colporteur in Shetland, and feeling it needful to resign that occupation chiefly on account of my health, it was laid forcibly on my mind to go to Faroe. The way being opened up for me, I spent about seven weeks there in 1865 labouring among the fishermen, studying the language and witnessing for Christ in a small way amongst the natives, from whom I received much kindness and attention.

My second visit was this summer; I was about four months amongst them; having made progress in the language I had more access to the people. I made three journeys through different parts, one taking up about two weeks, the other from three to four weeks. The rest of the time I spent at Thornshaven, the capital, while in the county I preached Jesus, publicly and privately, and generally found the people glad of my visits. I saw tears occasionally and many desired me to come again. In some places I taught the children to sing some of our hymn tunes such as "Come to Jesus," "I have a Father in the promised land," &c. Many were willing to learn both to read and sing. While in the chief town I spoke often in the open air to attentive crowds, especially on the Sabbath evenings, many apparently gladly hearing the word of salvation. I was also occupied amongst the fishing vessels; there being much sickness amongst them this year, my visits were very acceptable to them. I had also opportunity of preaching Jesus amongst them collectively. Strong drink being very cheap it is largely consumed by the people and I found it a great hindrance in doing much good amongst both the fishermen and the Faroese.

At first I had to lodge in a public house, but finding it disagreeable, I got lodgings afterwards with the bookbinder; he was very kind and obliging, and taught me as much as I could learn of his business during my stay. I saw the Lord's hand to be in this, because previous to my returning to Shetland and Faroe this time, I sought and found employment in the business I had been trained to, but had to resign my place for conscience sake. I am at present labouring as evangelist in the north, and if it is the Lord's will, I mean to visit Faroe again in the summer season. I received a letter yesterday from Faroe, with a pressing desire for me to come once more if it is the Lord's will. I will now draw to a close, asking the prayers and interest of the Lord's people in behalf of these islands that some way may be opened up for the glorious gospel to spread there in its renewing and sanctifying power.

I am dear Sir, Yours sincerely,

W. S.

P.S.—A dear old Christian sister in Shetland, sent me the following lines previous to my departure this year.

ON HEARING OF MR. S. GOING TO FAROE.

The cod smacks are to Faroe gone,
Their calling to pursue;
And brother S. has gone along,
To be a fisher too.

But it is man he seeks to catch,
He holds the gospel hook;
Give him a goodly number, Lord,
Whose names are in thy book.

O bless the ship in which he sails;
Be all the little crew
Entangled in the gospel net,
Amongst the faithful few.

May he be honoured of his God,
To call them to the cross;
Where they may find their brightest gain,
And count all else but dross.

Now, Christian brothers, think of him
Amidst your daily cares;
And never let his hands hang down
For want of brethren's prayers.

But while he fights upon the plain,
The battles of the Lord,

Be ye upon the mountain top
To plead his faithful word.
We ask for him the tongue of fire,
The heart of heavenly flame;
The soul baptised in Jesu's love—
Then love shall be his theme.
Oh may he lean on Jesu's arm
For all sufficient grace;
And meekly stand behind the cross
While he his banner raise!
Led by the Spirit, may he go
Forth to his work of love;
And then, through all the tangled way
That Spirit's influence prove!
And while he treads earth's desert paths,
By thorns so thickly strewn,
O give him, Lord, the shoes of brass,
To tread these thorns all down.
And may his God have work for him,
In that untutored land;
That he may many wanderers glean
Upon its ocean strand.
And when the reaping time shall come,
In that great harvest day;
May numerous sheaves brought home by him
His labours well repay.
May truth, and mercy, with him go,
And guard him while he's there,
And bring him safely back again,
In answer to our prayer.

I have written in great haste: please to excuse mistakes. The writer of the above lines is a poor Shetlander, but one spiritually rich in faith—an heir of the kingdom. I go to night (D.V.), on a visit to Orkney. I hear of a work of grace in the island of Westry. I intend also to go to Scotland to see about getting tools and materials for my new business; I desire rather to give than to receive. During the year now drawing to a close, through the divine goodness, I have wanted no good things; at times through weak faith I have been perplexed how to do, but in due time I was always helped. I mention this to the praise of the Lord's goodness, and thinking also that you might wonder how I got on for means in my journeying here and there. I will be most happy of a few lines at your convenience. W.S.

BAPTIST CHAPEL, LATCHFORD.

EXTINCTION OF THE CHAPEL DEBT.—The annual tea meeting in connection with the above place of worship took place on Friday, April 19th. There was a very good attendance. The chapel was neatly decorated with mottoes and evergreens. After tea a public meeting was held, over which the Rev. J. Wilkinson, pastor, presided. On the platform were the Revs. J. B. Johnstone, Warrington; A. Kenworthy, Hill Cliff; —. Rennison, Liverpool; Dr. Smith, Stockton Heath; Messrs. Kightley, Lymm; Newton and Rigby, Bury; and other gentlemen. During the evening the choir and children sang a selection of hymns in a very creditable manner. Mr. Joseph Percival presided at the harmonium. After singing and prayer, the chairman said he had very great pleasure in meeting them on their annual day. He was glad to see so many persons present, and also so many whom he might call near and dear friends. They had both quantity and quality; quantity, in having as many as the chapel would hold, and quality, of which they must also judge, in the array of friends around him. He had a few remarks to make at the close of the meeting, and would not take up any more time then, but at once call upon his young friend, Mr. Newton, from the New College, Bury. Mr. Newton, after a few appropriate remarks on the day (Good Friday) being set apart by the Christian churches in remembrance of the death of Christ, gave a short address from the text, "The Lord hath done great things for us whereof we are glad." God had not only done great things for us, but he had done great things in us, by implanting in our hearts faith in Christ, whereby he had been pleased to do great things by us. After which, the choir sung "Thy way not mine, O Lord." The Rev. J. B. Johnstone said his own mind had been running on the same thoughts as their young friend, who had just addressed them. He then gave a very suitable address on the death of our Saviour, and afterwards referred to the teachings of the present day. He urged their hearers to take the Bible as a whole, not to cull out what pleased them and leave the rest, but what they did not understand to go to

the foot of Jesus and ask in prayer for wisdom. They must believe that God is, and without faith it was impossible to please God. Then the choir performed, "The Pilgrim Band." The Rev. A. Kenworthy, on rising, admonished his brethren who had preceded him not to be too greatly elated with their speeches, for he had received a statement to the effect that it was not to hear speeches that the audience came, but to hear the children sing. He knew speakers had their imperfections, and he knew that singers had their imperfections also; but he hoped they would both be the means of doing some good. He then referred to the spirit, rife at the present day, which set human wisdom higher than the wisdom of God, and, to prevent this, showed the great importance of the people reading the Bible. Bibles were cheap, and to be found in almost every house; but, he believed, were seldom read. Then "He Leadeth Me," was sung. The Rev. Mr. Rennison and Messrs. Rigby and Kightley addressed the meeting, and the choir sang "The World's Jubilee" and "The Christian's Prospect," after which the chairman said on the 10th July, 1860, the corner stone of the chapel was laid by Mr. Aaron Brown, of Liverpool. On the 29th of March following (Good Friday) the chapel was opened. He need not enter into particulars, suffice it to say that when they first thought of building their estimate was very low. They thought if they could muster £300 it would satisfy them. They met with such liberal encouragement that instead of wanting £300 they increased to £600, which they thought a very large sum. Towards that amount they received such encouragement that they ventured to engage a builder to do the work for £600. That was just for the bare walls. In addition to that there were fittings, land, writings, architect's commission, &c., which altogether, including interest, amounted to a little over £1000. A few months ago £50 was required to clear the chapel debt, and it was thought, by some of the members, to apply to the Baptist fund for the loan of the sum without interest. Having, however, met with such encouragement at the commencement, he thought the debt could be cleared without. Although begging was not easy, and he was almost tired of it, yet he undertook to obtain the £50. In raising that sum he took into consideration the surplus of their present tea meeting, which he set down at £10—last year it was £14—and he was happy to say that he had succeeded in getting more than £40, nay, he had got the whole £50, and they would have the surplus of the tea clear. The money had been raised in various ways, donations, subscriptions, collections, tea meetings, &c. To those friends, many of whom had no connection with them, who had so nobly come forward to assist them, he returned his humble and hearty thanks. With a building free from debt, he hoped much good would be done and that many souls would be brought to a knowledge of the truth. He concluded by moving a vote of thanks to the speakers, which was seconded by Mr. William Wilkinson, and carried unanimously. The Rev. J. B. Johnstone returned thanks, and congratulated them on being able to worship in a building free from debt. He hoped they would not make it a matter of congratulation that they would not have to put their hands into their pockets, as before, but that they would give as freely, and that their next question would be—"What shall we do with the money?" If they wanted their cause to prosper they must support it liberally. Votes of thanks to the ladies, singers, and chairman were unanimously passed. After singing "For ever with the Lord," and prayer, the meeting separated.

AMERICA.

MANY of the churches in America are enjoying a remarkable revival of religion in their midst. The following reports relating to some of the churches are from the *New York Independent*.

MASSACHUSETTS.—A work of grace is in progress in Rutland, in the congregation of which Rev. Henry Cummings is pastor. Several days

since there were thirty to forty conversions. A revival is reported among the Herring Pond Indians (in Sandwich and Plymouth), under the preaching of their missionary, Rev. George Carpenter. Twenty-five have already professed conversion.

CONNECTICUT.—A powerful revival is in progress in Bridgewater, Conn., in connection with the labours of Rev. W. H. Dean, minister of the Congregational church. It began during the week of prayer.

NEW YORK.—Twenty-nine persons were confirmed on Sunday in St. Philip's P.E. (coloured) church, in this city. An interesting work of grace has been in progress during the past few weeks in the Second Fishkill Baptist church. About ten were hopefully converted, and we hope seed is sown that will yet yield a harvest. The church is without a pastor. At Northport, L.I., over 130 have been converted during a gracious revival, still in progress. The pastor, Rev. H. D. Latham, is now closing most successfully his third year on the charge.

PENNSYLVANIA.—Rev. Burkholder's church, Mahanoy, Pa., continues to be revived; fifty have professed conversion, and more than twenty are now seeking. At Pittsburgh the third Presbyterian church is in the midst of a precious revival. The first Presbyterian church is holding a series of meetings, and there is an encouraging number of inquirers. In the Central Presbyterian church a deep and thorough work of grace seems to have begun; and in the Second Presbyterian church there are evidences of seriousness. Several of the Methodist churches have received large additions to their membership; and in some of the United Presbyterian churches God's spirit is present in more than usual power.

OHIO.—The Second Presbyterian church of Steubenville, of which the Rev. D. R. Campbell is pastor, have just enjoyed a precious work of grace, with twenty-four added.

INDIANA.—A meeting of nine weeks in the church of Mr. Morrison, at Terre Haute, has just closed with thirty additions to the church, the church revived, and probably as many as thirty awakened.

ILLINOIS.—The Presbyterian church in Mendota, Illinois (Rev. R. C. Colmery's), has been enjoying a precious revival of religion since the week of prayer in January last. Thirty added already.

IOWA.—There has been a very interesting revival in Rev. Mr. Whiting's church, Dubuque, Iowa.

MISSOURI.—The *Missouri Presbyterian* gives account of revivals at Lexington in that state, at Pleasant Hill, and at Fulton. To the church at Lexington, forty-seven persons have been added; to Pleasant Hill, forty-two; and to Fulton, sixteen, half of them students at Westminster College.

WISCONSIN.—There is at present a deep state of religious interest existing in our church in Milwaukee. Daily morning prayer meetings are full and deeply solemn.

MINNESOTA.—Twenty persons were received into the Congregational church at St. Charles, Minn., Rev. G. H. Miles pastor, on Sabbath, the 3rd inst., the fruit of the recent revival in that place. More will join at the next communion.

CALIFORNIA.—Dr. Dwinnell's church, Sacramento, received, at its last communion, thirty-nine new members; Mr. Hamilton's, Presbyterian, Oakland, sixteen.

SOUTH CAROLINA.—The coloured people of Charleston, S. C., are in the midst of a tremendous revival of religion. Last Sunday some sixty, male and female, were publicly immersed.

NORTH WESTERN ASSOCIATION OF BAPTIST CHURCHES.

THE annual meetings of this association will be held in Irwell Terrace Chapel, Bacup, on the 26th and 27th June, 1867. On Wednesday, June 26th, at Three in the afternoon, the letters from the churches will be read. In the evening at Seven o'clock, a sermon will be preached by brother J. Brown, M.A., of Oswaldtwistle, and a collection made in aid of the association fund. On Thursday evening, at Seven, a prayer meeting will be held. At half-past Ten, the Circular

Letter will be read by brother Vasey, of Lumb, on "The Nature and Design of Christian Fellowship." Addresses will be afterwards delivered by various ministerial brethren. In the afternoon, at half-past Two o'clock, the ministers and messengers will meet to transact the business of the association. At Seven o'clock in the evening, the final service will be held, when a sermon will be preached by brother H. Dowson, president of the Baptist College, Chamber Hall, Bury. The attendance of friends is earnestly solicited. JOHN HOWE, Secretary.

ROCHDALE.

ON Good-Friday, April 19th, the Baptist church, meeting in the Lyceum, Rochdale, held their first tea party. Upwards of 200 persons sat down to tea, and a much larger number was present at the meeting for addresses and singing of sacred music. The services were opened at six o'clock by singing a hymn; after which, prayer was offered by Mr. Heggin, a student in Bury College. Mr. J. Bellhouse was called to the chair; he gave an account of the rise of the new interest from West Street, and stated that, though poor, they had been able by the blessing of God to maintain his worship since the commencement which was in the early part of December last, principally by the weekly offering. The choir then sung the anthem "God be merciful," after which, Mr. E. Lord spoke on Christian union. Then the second piece of music. The resolution in respect of Bury College was moved by R. Nixon, and seconded by R. Riley. A sweet piece of music "The Pilgrims of the Night" was sung to the greatest admiration of the audience. Mr. Wilkinson, one of the students of Bury College, whose services in the ministry in this new congregation have been a blessing, addressed the meeting on the importance of adhering steadfastly to the principles we profess as Baptists, or Strict Baptists, if others are pleased to call us such. Another hymn was sung, then the topic of Church Finance was opened by Mr. J. Mills, the singers following with "Jerusalem my Glorious Home." The last subject was our Sunday School; it was introduced by Mr. G. Bellhouse, one of the new superintendents, and spoken to by Mr. Heggin, Mr. A. Whithead, Mr. John Hurst. The anthem "Lord dismiss us," was sung, and thanks were given to the chairman, singers, and those kind friends who had served up the tables. The friends retired feeling that they had enjoyed a happy meeting with each other.

BAPTISMS.

HASLINGDEN—PLEASANT-STREET.—The work of God continues to progress in our midst, and in a qualified sense we can adopt the words of the sacred historian, "and the hand of the Lord was with them; and a great number believed, and turned unto the Lord." On Saturday evening, April 6th, a baptismal service of more than ordinary character was held, when an impressive sermon was delivered by the Rev. R. Maden, of Ramsbottom, from the words of Jesus, "If ye love me, keep my commandments," (John xiv. 15), and twenty-two believers were baptised on a profession of faith in Christ by the pastor of the church the Rev. P. Prout. The chapel was crowded, the attention of the people was serious throughout, and hallowed influence pervaded the assembly. The candidates presented many incidents of deep interest. In number there were ten men and twelve women. In two cases there were husband and wife, in another case sister and brother. The ages of the whole ranged from fifteen years to forty-nine. These glorious results are the fruits of past prayer and labour. In the summer of 1865, there were evident signs of a revived religion amongst us, and entering then upon the jubilee year of our chapel, by a common consent, it became a subject of special prayer that it might be a jubilee year to sinners, and that many might enter "into the glorious liberty of the children of God." Before the day of jubilee celebration, July 11th, 1866, the prayers were answered in the baptism of thirty. The seventy-one now baptised in less than two years are an index of the spiritual life

manifest in the church. We glorify God in their salvation, and with devout gratitude acknowledge "the Lord hath done great things for us whereof we are glad."

STEEP LANE, SOWERBY.—On Lord's Day, April 28th, Rev. William Haigh preached a sermon on the subject of baptism, to a very crowded congregation, from the text, "The baptism of John, whence was it—from heaven or of men." At the close of the sermon, which occupied fully an hour, he solemnly immersed four persons, two young men and two women. The whole of the service was well conducted and very impressive.

KILMARNOCK, N.B.—On May 5th, baptised by E. J. Stobo, two; making in all twenty-nine since December 10th, 1865. The nucleus of the present church was then thirteen—the church now consists of forty-five baptised believers. "The Lord hath been mindful of us."

BARNES-STREET, ACCRINGTON. — April 7th, 1867, two men, at Barnes-street, Accrington, by one of the students from Chamber Hall College, Bury, and on the 14th, received, with a sister in Christ, into the church with great cordiality by Mr. A. Nichol, of Sunnyside, Lancashire. "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good."

MILNSBRIDGE. — March 3rd, six; April 7th, four; May 5th, three; by J. Chadwick.

OSWALDTWISTLE.—On Lord's Day, April 14th, the ordinance of Christian baptism was administered by Mr. Brown, in the presence of a large congregation. The candidate has recently become savingly acquainted with Christ.

SALENDINE NOOK, NEAR HUDDERSFIELD.—The Rev. J. Parker, pastor of the church baptised on April 6th, six persons; five females and one male. Afterwards a prayer meeting was held in the school which was well filled.

SUNNYSIDE, NEAR RAWTENSTALL.—One, an aged female; by Rev. T. Evans.

SCARBORO. — FIRST CHURCH. — December 23rd, three; January 6th, one; February 24th, three; March 31st, five; by Richard Bayly.

HUNSLET, NEAR LEEDS. — March 31st, two; by Rev. H. Dunn, pastor.

BELIZE, BRITISH HONDURAS.—On March 3rd, two men and two women were baptised in connection with the church under the care of Mr. Kelly. The soldiers, at the date of March 13th, had put the Indians to flight and destroyed one or two of their villages. The Indians were said to be seeking to make peace, but little confidence could be placed in them.

MARRIAGE.

LORD—HARTLEY. — May 11th, at the New Baptist Chapel, Goodshaw, by the Rev. Abraham Nichols, of Sunnyside, Mr. David Lord, son of Mr. James Lord, Goodshaw-fold, to Miss Ellen Hartley, Duncakshaw, daughter of the late Mr. Jonathan Hartley, Reeds, Sunnyside, near Rawtenstall, Lancashire.

DEATHS.

On March 23rd, Mrs. Peter Sharples, of Cross, Oswaldtwistle, fell asleep in Jesus, and was interred in the Baptist grave-yard of the same place on the 28th. She found peace in believing on her death bed, and died confiding in the merits of Christ.

On March 31st, Mrs. Garner, of Cross, Oswaldtwistle, entered in the rest that remaineth for the people of God, and was interred in Oswaldtwistle Baptist burying ground on the following Thursday. For many years she had been a consistent member of the Baptist church at Oswaldtwistle, and died in the full assurance of hope. Mr. Brown improved the death of both to a large congregation on the following Sabbath.

April 1st, deeply and most deservedly lamented by a large circle of friends for her unostentatious and practical piety, Mary, the beloved wife of Surr William Duncan, Esq., of the Low Green, Rawdon, near Leeds, aged thirty-four years, daughter of the late William Kenion, Esq., of Yeadon; and niece of the Rev. A. Nichols, Baptist minister, Sunnyside, Lancashire.—"A mother in Israel," (Judges v. 7).